

Imitators of God

Read Ephesians 5:1-9

Third Sunday in Lent

"Be ye therefore imitators of God."

The word imitate often means mockery and pretense in common every day usage. But mockery and pretense have no place in Christian faith and life; it must be the real thing. The root meaning of the word imitate is wholesome and good, and to strive to be like, to resemble. There is much of this attitude in everyone's life. The child copies mother and father; a youth's ideal may be his teacher, Sunday School teacher, family doctor or pastor. Too often young people idealize movie stars and people who live for glory and fame with the purpose of exalting themselves.

But the individual who has grown up in a Christian environment is faced with another ideal. Even in childhood God's children become like Him, perhaps even more strikingly in some respects than in adult life. As adults we consciously choose whether or not Christ will be our ideal. When Christ is our Saviour, He should be our ideal too. Christ is the best and most complete picture we have of God. "He that hath seen Me hath seen the Father." (John 14:9).

The most outstanding trait we find in God is love. Strange indeed, if this trait is not found in the Christian. Pure love, similar to God's, doesn't just happen. It grows by cultivation. God's love is real, both to the just and the unjust. The more we realize the reality of His love in a personal way, the more we appreciate its power. His love has power to induce us to respond in love. God's love is not a philosophical assumption, it is a historical fact. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That is love that is not selfish, but sacrificial. Is your love for God and your fellowmen, a love that sacrifices self? It should be, if it is to resemble God's love, otherwise it is a cheap imitation of the real thing and is a counterfeit.

Living as children of God leaves no room for moral impurity. For moral impurity is sin, and is characteristic of Satan's children. The Christian life is one of depth. It is not filled with foolish talking and jesting; it is much more than that. And there is room for a wholesome sense of humor that gives real joy, deep joy, at no one else's expense or hurt.

There is another side to God beside love; it is the wrath of God upon the sons of disobedience. May Christians never forget this. Having confessed faith in Christ no person can go on living an immoral life, or continue to be covetous, at the same time thinking to obey God. As we walk toward God we must be imitators of Him, more and more becoming like Him.

We must not fool ourselves into believing that it doesn't matter what we do, so long as we believe the right things. There are, in my opinion, many so-called unchurched Lutherans who have fallen into this error. They are zealous for the baptism of their children, and in some cases even of their confirmation, but their lives in all other respects is characteristic of the worldling.

When the light of God's truth really strikes deep into this sinful heart, the darkness disappears. In gratitude one's life becomes a life in God, not just some scattered Sundays but a life wholly dedicated to the Lord. Walking as children of the light, the fruits that appear are goodness, righteousness and truth. Words

Power for This Hour--

THIS YEAR OF EVANGELISM

The Stewardship of the Word

This year has been designated as a year of Evangelism by our church.

The object is to quicken the spiritual life of each one of us and to reach out to others with the Gospel which is "the power of God unto salvation to every one that believes."

We need to be reminded that we as individuals and as a church are spiritually strong only as we are spiritually alive. A corpse may be larger than a living body and may even weigh more; but it can not do anything because it has no strength; it is dead.

Can it be that the reason that we as Christians and as a Church are able to accomplish so little spiritually is that we are spiritually dead or nearly so? Can it be that some of us are going lost in spite of our baptism, our instruction, our church attendance and membership? Can it be that the faith we think we have is only a dead faith that still leaves us in our sins and does not make the salvation which Christ bought for us, our own by a personal acceptance?

Can it be that lost souls about us are going eternally lost because we are not permitting the light of the Gospel of Christ to shine through our lives? Can it be that we as members of His Church are not permitting our talents, time, money and gifts to be

used by the Lord, and therefore the spiritually helpless never helped, the spiritually bound never set free, the spiritually lost, lost forever? Timely and serious questions these. God help us to face them in this time of grace.

If we are to have a true revival God must be permitted to deal with His children and His Church first. When we are brought to repent of our lukewarmness and indifference, and to turn more fully to Christ, then He can also begin to reach others through us. Let us pray that God may guide our Church leaders during this year of Evangelism that God's children may be cleansed and fit for the Master's use, and that those who are strangers of His grace may come to know and rejoice in Christ as Saviour and King.

"Power for this Hour" is the theme for this year of evangelism. Great issues face us this year. Ours is not the power to meet them, but God provides power for us in His Word. In the Book of Acts we see how the early church found power for their hour. This book is therefore chosen as the Bible basis for this year of evangelism. We urge you all therefore to a prayerful study of this Book. Through it we, too, can find "Power for this Hour."

—A.K.H. in "Outlook Parish Visitor"

More Givers Giving More

THE MISSION VISION

The Stewardship of Means

The reports for the year 1946 to the budget are not yet available. There are indications, however, that there is a substantial increase over that of 1945. For this we give thanks to God.

During the year 1946 stress was laid on the implications of stewardship. Conferences were held throughout the church and in many places the duplex envelope system was inaugurated. This resulted in a new stewardship emphasis in many a congregation.

This is penny-a-meal time. Should we rather say "Coin-a-meal" time? Let us bring in through this means of giving a generous offering again this year. Although many congregations use the duplex envelope—yet the coin-a-meal offering in the time of Lent can become a special over-the-top self-denial offering of thanksgiving to God for His manifold blessings.

There is a great need in the Mission Fields of today. Every department of the church stands before opportunities of enlarged service. This calls for Mission vision. This means that the vision of missions should grow in the congregations that we, as a church,

that describe the nature of God should in some measure also describe the Christian. It is wonderful to think that sinners can be regenerated and become like unto God.

The secret of it all lies in the basis of our Lenten meditation, the cross of Christ, and the Christ of the cross, who willingly suffered and died to make all this possible. Believing in Him we become imitators of God.

—G. E. M.

may through the opened doors before us, enter into fuller service for the Lord.

Remember the coin-a-meal box. Let it have a prominent place during Lent. Let it speak to us of the Christ, whose picture we see on the box—let it speak to us of His sacrifice that we might gladly give ourselves to the Lord, and then share our means to aid others to know our Lord. The cost is not too great. The sacrifice is small. Let us remember the hymn verse on the coin-a-meal box:

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Only Sick Ones Follow

A friend, who was travelling in the East, heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes and and see if they will come to me."

And as he did, and he called one sheep, "Mina, Mina!" But the whole flock ran away from him. Then he said to the shepherd:

"Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir, some of them will; the sick sheep will follow anybody."

—Moody's Anecdotes.

To keep a sense of sin you will need the guidance of the teachings of the Bible and Jesus Christ, together with an experience of the living presence of the Spirit of God. Pray for a sensitized conscience.—A. Gordon Nasby.

Forging Chains

To him it seemed that church folks lived a cramped sort of a life. And a Christian was one of those people who walked on a very narrow, monotonous road between two restraining hedges of "do's" and "don'ts". He was not like them. He was free to do as he liked.

—He thought he was free. In reality he was forging chains that would bind him hand and foot.

The deal he was making was a bit shady, but then (thought he) one need not be too scrupulous in business. Despite an inner accusation, he considered himself free to close the deal which may have fallen through had the other party known the facts. But with every dishonest deal he made, he was forging a chain that made it harder for him to be honest in the future, and which would finally bring him to judgement.

His visits to the beer parlor were becoming more frequent. He said that one glass would not hurt anyone. But glass by glass he was forging a chain by which Satan led him through the hideous avenues of drunkenness to a dishonorable and hopeless grave.

A cuss word seemed to come in very handy. He thought it made what he said more emphatic. Especially if he mentioned heaven or hell or God or the devil. Yet if anyone warned him concerning his careless and blasphemous utterances he only brushed the warnings aside by saying that he did not mean anything by them. But by his idle words he was forging a chain of mental and spiritual habits making it harder for him to express himself adequately in decent English, and more difficult for him to think soberly of either heaven or hell, of God or the devil. By his example he is also influential in throwing a chain about the necks of others. The Lord will not hold him guiltless. Of every idle word he shall give account.

Every one that thinks that he is free apart from God is forging a chain which he cannot break. Only He can break it who came to preach deliverance to the captives. If you are one of those who have been forging chains for yourself let Christ make you free indeed. —Free to seek the fellowship of God's presence and God's people, free to walk on the King's Highway between the protecting hedges of God's loving wisdom and counsel until in glory we reign with Him.

—A. K. H.

For a Housewarming

God bless the four corners of this house,
And the lintel bless;
And bless the hearth and bless the board,
And bless each place of rest;
And bless the door that opens wide To strangers and to kin.
And bless each crystal window-pane That lets the sunshine in;
And bless the roof-tree overhead,
And every sturdy wall.
The peace of God—the peace of man—
The peace of love—on all.
Clipped from "The Christian Herald". Contributed by O. A. Broughton.

BY FAITH

1. We are saved—Acts 16:31.
2. We live—Romans 1:17.
3. We walk—II Corinthians 5:7.
4. We are justified—Romans 5:1.
5. We resist Satan—I Peter 5:9.
6. We defeat the world—I John 5:4.
7. We are preserved—I Peter 1:5.

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.
Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.
Business Manager: Josef B. Haave,
Rose Valley, Sask.
W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.
Y.P.L.L. Editor: Luther S. Olson,
Camrose, Alta.
Published: 5th and 20th of the month
Subscription: \$1.00 a year
Articles, news, announcements send to the
Editor. Money for the paper and change of
address send to the Business Manager. When
renewed before the expiry date shown on the
address label the subscription will not be
stopped. The subscription will not continue if
left unpaid.

Authorized as second class mail
Post Office Department, Ottawa.

Printed by
THE WADENA NEWS,
Wadena, Sask.

POWER FOR THIS HOUR

This is a theme on many lips throughout our entire church. It is on the lips of many in prayer that the Lord of the Harvest may hear and bring a rich harvest of souls into His blessed kingdom. It is on the lips of pastors, of laymen, of District and Circuit directors, of congregational evangelistic committees—it is most certainly on the lips of our General director, and the members of the evangelistic commission of our church.

What has been done in Canada District? It is too early to make an appraisal. So far we know of rallies being held in Edmonton, Calgary, Prince Albert, Saskatoon and Winnipeg; in Enchant, Claresholm, Foremost, Bentley, Wetaskiwin, Ryley, Viking, Edberg and Bawlf. Other places may also have had rallies. Plans are being made in Moose Jaw and Prince Albert Circuits for rallies during the first part of March.

Several places have started canvassing. Calgary is being canvassed, and Camrose has been canvassed. Plans are made for a canvass of Claresholm, and survey of the village of Weldon is soon under way.

The more we study this evangelism program, the more we see how much can, under God, be accomplished. In viewing it, too, we are not blind to the many problems connected with it, nor are we unmindful that the enemy of souls would like to dampen the ardor and swerve the endeavor from the path of Spirit directed Christ-centred emphasis. This, in turn, reminds us that we must literally "proceed on our knees." God grant that the vision of lost souls within and without our congregations—a vision of our tremendous opportunity against the background of slackness and indifference, bring to the hearts of His children the call to reconsecration. Then God shall be glorified and His kingdom furthered.

DISTRICT MEETINGS

The Evangelical Lutheran Church

Eastern, Bethel Church, Madison, Wis., May 27-29, 1947.

Northern Minnesota, Concordia Church, Superior, Wis., June 10-12.

Southern Minnesota, St. Olaf Church, Austin, Minn., June 4-6.

Iowa, St. Olaf Church, Bode, Ia., June 9-12.

South Dakota, Bethlehem Church, Aberdeen, S.D., June 5-8.

North Dakota, Trinity Church, Bismarck, S.D., June 9-12.

Rocky Mountain, Our Saviour's Church, Great Falls, Mont., May 27-29.

Pacific, Central Church, Tacoma, Wash., May 28-June 1.

Canada, Zion Church, Saskatoon, Sask., July 3-6.

A. J. Bergsaker.

NEWS ITEMS

We should like to ask again that we might receive fresh news from the field. Some news has come our way since the letters were sent out to the pastors, but we need more. Kindly let us have it.

Regarding Expenses for Evangelism

In order to serve all parishes with equal benefit without putting undue financial expense upon the more remote congregation, it has been agreed that the visiting evangelists this summer be paid out of a common treasury. Thus, when meetings are held in your parish or circuit, pastors are to see that all collections taken be sent to Rev. M. S. Johnson instead of being paid directly to the evangelist. He in turn, will reimburse the visiting speakers according to their expenses and thus every circuit will have the same opportunity to use the man. It is further suggested that each circuit director of evangelism notify treasurer Johnson, as soon as the evangelist arrives, of the one-way expense so that he can make payment to the visitor before he leaves our district. If circuit directors will co-operate in this, our program of evangelism can be of equal benefit to all.

—O. K. Storaasli and A. M. Vinge.

Canadian Lutheran Bible Institute

Those who desire the service of our CLBI students as summer vacation Bible school work should contact the Institute as soon as possible.

At its recent meeting during Fellowship the C.L.B.I. made a recommendation to the association that the school year be lengthened so that the course can be completed in two years. Plans are also under consideration to arrange the course in such a way that those who want to prepare for parish work may also take typewriting. It is our hope that these tentative plans can be realized. No definite announcements can yet be made.

NOTE

All contributions should be sent to "The Norwegian Lutheran Church of Canada, Luther Seminary, Saskatoon, Saskatchewan".

Bawlf, Alberta.

Dear friends of the Bethany Home,
Again I have the privilege of extending my sincere thanks and appreciation through the Shepherd, for your much welcome and appreciated gifts, both in cash and natura. May each and every one receive much joy and blessings, in remembering the work for the aged.

Sincerely your in the service for the aged,
SISTER MARIE WEIKS.

AMISK, ALTA.
Amisk Valley Ladies' Aid \$ 10.00
ARMENA, ALTA.
Scandia L.D.R. for Christmas treats 7.67
AMISK CREEK.
Friends of Mrs. I. Eggen, in memory 5.50
BAWLf, ALTA.

In memory of Steven Ness:
Brothers and sisters of Steven 20.00
Mr. and Mrs. J. W. Schmitz 1.00
Mrs. S. Molstad and Harold 2.00
Mr. and Mrs. J. A. Vrolson 1.00
Mr. and Mrs. N. L. Kvittem 1.00
Mr. and Mrs. O. Olesberg 1.00
Mr. and Mrs. S. Gjelsvig 1.00
and Mrs. Storvig 2.00
Mr. and Mrs. K. O. Eggen 2.00
Rogness brothers 2.00
Mr. and Mrs. C. Hanson 1.00
Mr. and Mrs. S. T. Wetterberg 1.00
Mr. and Mrs. H. Olstad 1.00
Mr. and Mrs. Oscar Olson and Oliver 1.00
Mr. and Mrs. A. Zemlicka 2.00

In memory of Mrs. H. Henkel:
Mrs. S. Molstad and Harold 2.00
Mr. and Mrs. H. Olstad 1.00
Mr. and Mrs. L. E. Brooks 2.00
The Henty family 5.00
In memory of Mrs. Lasseeson:
Mr. and Mrs. N. L. Kvittem 1.00
In memory of Ludvig Pederson:
Mr. and Mrs. M. L. Brager 2.00

Donations for Christmas Treats:
Mrs. Bergit Johnson 8.00
Mr. Steinar Solee 2.50
Mrs. Thora Kjenner 3.00
Sister Marie Weiks 5.00
Mr. and Mrs. Chauncy Larson 2.00

In memory of Mrs. Henry Hanson:
Mr. and Mrs. S. Jacobson 1.00
Mr. and Mrs. N. L. Kvittem 1.00
Mrs. S. Molstad and Harold 1.00
Mr. and Mrs. S. Gjelsvig 1.00
and Mrs. Storvig 1.00
Mr. and Mrs. G. Sanden 1.00
Mr. and Mrs. K. O. Eggen 2.00
Mrs. Haugen 1.00
Mrs. Bertha Moan 1.00
Mrs. Mary Johnson 1.00
Mr. and Mrs. H. Moan and family 1.00

Mr. and Mrs. A. Saby and family 1.00
Mr. and Mrs. F. Bellingham 2.00
and family 2.00
Mr. and Mrs. H. Olstad 1.00
Mr. and Mrs. O. Olson and family 1.00
BRANDT, S.D., U.S.A.

In memory- Mrs. Henry Hanson, Bawlf, Alta.
Mr. and Mrs. Christ. Kjensbad 1.00
and Velma 1.00
Mr. and Mrs. Harvey Landgril 1.00
and David 1.00
Mr. and Mrs. Arnold Hovetick 1.00
CAMROSE, ALTA.
Camrose L. D. R. 5.00
Ole Nelson, Burstal, Sask. (Estate) .. 321.71

In memory of Lars Larson:
O. Rosendahl 1.00
Aleda Iverson 1.00
Social Credit Group 2.00
Mr. and Mrs. Broen 1.00
T. Korstad Estate \$1,200.00
DONALDA, ALTA.
Ladies' Aid for Christmas cheer 5.00
EDMONTON, ALTA.

In memory of Mrs. I. Eggen:
Mrs. Ovidia Brekken, 5.00
Carie and Ingolf 5.00
Mr. R. Bergseth, donation 5.00
ENCHANT, ALTA.
Ibbestad Ladies' Aid, birthday offering 10.00
In memory of Mrs. Orsten:
Enchant Ladies' Aid 2.00
GLENSIDE, SASK.

Green Valley L. Aid, Christmas cheer 5.00
HANLEY, SASK.
Hanley L. L. Aid for Christmas cheer 5.00
HOLDEN, ALTA.
In memory of L. Pederson:
Mr. and Mrs. Hans Huseby 1.00
In memory of Mrs. Lasseeson:
Mr. and Mrs. Hans Huseby 1.00
Mr. and Mrs. Gus Johnson 1.00
FAIRY GLEN, SASK.

In memory of Mrs. Flasten:
Mrs. C. Orvold and Hjalmar 3.00
IRMA, ALTA.
Sharon Ladies' Aid, Christmas gift 10.00
Sharon Ladies' Aid by Rev. Saugen 21.50
MEDICINE HAT, ALTA.
Mrs. Nils Stenby, Christmas gift 2.00
MORRIN, ALTA.

Morrin Ladies' Aid, Christmas treats 10.00
NEW NORWAY, ALTA.
New Norway Ladies' Aid, gift 5.00
NAICAM, SASK.
Mrs. Jas. I. Hetland, Christmas cheer 1.00
OUTLOOK, SASK.
Outlook Ladies' Aid, Christmas cheer 7.00
OXBOW, SASK.

In memory of Mrs. Hanson:
Mr. and Mrs. P. O. Silversen 5.00
PENNANT, SASK.
Trinity Ladies' Aid, Christmas gifts 10.00
PREECEVILLE, SASK.
Ladies' Aid, Rev. Tveit, Pastor 10.00
PIKE LAKE, SASK.
In memory of Mrs. N. Pederson:
Pike Lake and Valley Park Com'ty. 14.00
ROUND HILL, ALTA.

Trondheim L. Aid, Christmas treats 10.00
In memory of Ludvig Pederson:
Mr. and Mrs. L. Lyslo and Margaret 1.00
RYLEY, ALTA.
In memory of Ludvig Pederson:
Olaf Bruce 1.00
ROSE VALLEY, SASK.

Dovre Ladies' Aid, Christmas treats 10.00
RIVER COURSE, ALTA.
In memory of P. K. Johnson:
Mr. and Mrs. L. R. Larson, Mr. and Mrs. Ander Astborg, Mrs. Olava Johnson, Nils Elvie, Almida Larson and Arthur Amundrud 14.00
Mr. Han Egge 5.00
ASTORIA, S. DAKOTA.

In memory of Mrs. Henry Hanson:
O. C. Dokken and family, Mr. and Mrs. Ole Anderson, Mr. and Mrs. Helmer Bergjon 5.00
SASKATOON, SASK.
Zion Ladies' Aid, Rev. Storaaslie 10.00
TOFIELD, ALTA.

Bardo L. Aid, Rev. Ostrom, Pastor 5.00
Amisk Ladies' Aid, Christmas gifts 10.00
In memory of Mrs. I. Eggen:
Bardo Ladies' Aid 3.00
Mr. and Mrs. C. J. Rude 1.00
TOFIELD, ALTA.

In memory of Mrs. Ingeborg Eggen:
Mr. and Mrs. M. B. Ness, Mr. and Mrs. L. Swenson and Patricia 2.00
The Eggen family 6.00
Friends in memory of Ludvig Pederson and Mrs. I. Eggen 14.00
TORQUAY, SASK.

Trinity Ladies' Aid 25.00
Lydia Ladies' Aid 5.00
VIKING, ALTA.
In memory of Miss Minnie Ross:
Golden Valley congregation 9.00
In memory of O. Widdal:
Mr. and Mrs. S. Haines and Mrs. L. Haines 2.00
Mr. and Mrs. I. Holand 2.00
Mr. Roy Harris 2.00
O. Ebeltoft and family 1.00
East Scandinavia Ladies' Aid 5.00
Carl Knutson and family 3.00

Mr. and Mrs. Ed. Thompson 2.00
Mr. and Mrs. S. Westby 2.00
VICEROY, SASK.
St. Olaf Ladies' Aid Christmas gifts 10.00
VALHALLA CENTER, ALTA.

In memory of H. Severson:
Valhalla congregation 5.00
In memory of P. M. Nygaard:
Rev. and Mrs. H. A. Strand 2.00
WELDON, SASK.
Weldon congregation,
M. B. Odland, Pastor 19.32
In memory of G. Mork:
Mr. and Mrs. Ole Haave 1.00
Weldon Ladies' Aid, Christmas cheer 5.00

GIFTS IN NATURA

ASQUITH, SASK.
Mrs. Hungren, one quilt.
BUCHANAN, SASK.
Mrs. N. Hanland, two chickens.
BAWLf, ALTA.
Mr. and Mrs. J. Vrolson, four doz. oranges;
Bawlf Hardware Co., one large turkey; Mr. and Mrs. A. Pederson, several pounds of grapes; Mr. and Mrs. Ole Loken, one turkey; Mr. and Mrs. Bohmer, five pounds of pork sausage; Mr. and Mrs. A. Mosand, Lefse and 15 dozen eggs; Mr. and Mrs. A. Gunderson, 12 dozen eggs; Mr. and Mrs. A. P. Nelson, one box of apples; Mr. and Mrs. Carl Leiren, three pounds of coffee and one pound cocoa; Mrs. H. Scheidegger, large amount of bananas; Bawlf Mission, parcel of candy and fruit; Rogness Brothers, one box apples; Mrs. Lena Erickson, several pounds of grapes, three dozen oranges and two pounds of coffee.

CAMROSE, ALTA.
Camrose Ladies' Aid, one box of apples, five large cans of mixed fruit juices, five cans tomato juice, two sacks oranges and two pounds of candy.
ECKVILLE, ALTA.
Mr. and Mrs. Martin Stenvig, one turkey and one goose.
ENCHANT, ALTA.

Otteson family, turkey, Lefse and two pounds primost; Varhaug family, two face cloths and two dish cloths.
GRAND VALLEY, SASK.
Grand Valley Ladies' Aid, Rev. M. Steiestald, box stationary, two hankies, one pair mitts, two pair men's woolen hose, three towels, one wash cloth, one writing tablet, envelopes, four tea towels.
IRMA, ALTA.

Mrs. H. Knudson and Mrs. M. Reitan, one pair sheets; Mr. Torleif Larson, four dozen eggs.
LANGHAM, SASK.
First Saskatchewan Ladies' Aid, two pair pillow cases, two pound of loaf sugar, corn, one hankie, pair men's socks, two pair ladies' hose, one wash cloth, two quarts cream.
EDMONTON, ALTA.

Mrs. H. B. Cooper, four pieces of toilet soap, one table scarf, one pot holder.
NAICAM, SASK.
Immanuel Ladies' Aid, Rev. Nelson, Pastor, five tea towels, five ladies' hankies, one men's hanky, three toilet soap, four bath towels, and foot warmer.
OUTLOOK, SASK.

Bethlehem L.D.R., 10 parcels.
PADDOCKWOOD, SASK.
Paddockwood Ladies' Aid, one quilt.
PRISCILLA GROUP OLIVET GUILD, U.S.A.
Individual parcels for each member of the Home, pieces of quilting and two bed throws.
PONOKA, ALTA.

Asker Ladies' Aid, Individual parcels for each member of the Home.
PRINCE ALBERT, SASK.
150-11th St., Prince Albert, two dozen paper roses, candy and cookies.
RATNER, SASK.

Beaver Creek Ladies' Aid, one and a half pounds of tea, 11 pounds coffee, seven toilet soap, one can vegetable soup, six tea towels, two pair men's hose, four pair ladies' hose, one pair ladies' bedroom slippers, one men's wool union suit, one pair gloves, two wash cloths, one doily, one fruit cake, one package cookies, one package cereals, one pound raisens, second hand clothing, union suit, one pair bedroom slippers, two scarfs.
SASKATOON, SASK.

Zion Sr. L.D.R., Dorothy L. Rawling secretary, one afghan.
TOFIELD, ALTA.
Bardo Ladies' Aid, one rug, eight pound coffee, slippers, towels, tea towel, face cloth, pickles, mitts, towels, seven old books.
VALLEY PARK, SASK.

Valley Park Ladies' Aid, seven Christmas gift parcels.
VICEROY, SASK.
St. Olaf Ladies' Aid, two pound dried peaches, five packages soup, two sealers pickle, one can fish, three can sardines, two fruit cakes, half pound of cheese, two packages Kraft dinner, one package Graham wafers, four packets cookies.
WETASKIWIN, ALTA.

Bethel Ladies' Aid, parcel of mixed fruit.
WATROUS, SASK.
St. Olaf Ladies' Aid, two pair flannelette sheets.

Jeg er den gode Hyrde.
Joh. 10:11.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i March, 1947.

Den Gode Hyrde setter sit
liv til for faarene.
Joh. 10:11.

Hungrer Din Sjæl?

Midfastesøndag: Johs 6:1-15

Maten—det er en viktig faktor for oss mennesker. "Maten er halve fø'a," sier et gammelt ordspraak. Men mange mennsker mener: "Maten er hele fø'a." Det var sikkert den siste mening som raadde blant den mette hop i ødemarken da de ville ta Jesus med makt og gjøre ham til konge. Her var en som kunne stille deres sult i en fart, en matkonge som høvet for dem.

Og Jesus? Han gikk bort fra dem. Kjente da ikke disse mennesker hungrer etter noe mer enn bare legemlig føde? Kjente de slett ingen sjelshunger da Jesus gikk bort? Forstod de ikke da at mennesket lever ikke av brød alene? Det var det Jesus hadde til hensikt med aa mette folkemassen. Han lengtet etter aa gi dem livsens brød.

For aa naa dette maal taler han ikke bare til folket eller underviser dem i Guds ord, han øver ogsaa barmhjertighet. Vil han rense sjelens spedalskhet, saa rensar han først legemets. Han aapner den blinnes øyne for at hans sjæl skal kunne aapne seg for livsens lys. Han stiller en sterk feber for at den febersyke og hvileløse sjæl skal forstaa hans ord om hvile for dem som arbeider og bærer tunge byrder. Og naar han ber den som er lenket til sin seng av verk og ve om aa reise seg og gaa, saa er det fordi han vil frigjøre sjelen fra syndens lenker. Og her i dette evangelium stiller han folkets hunger for at den ikke skal opta dem og forstyrre dem, naar han siden vil mette deres sjæle med Aandens rikdom.

Saa langt kom Jesus den gang. Og vi er derfor tilbøyelig til aa ha forakt for og medlidenhet med den materialistiske hop som ikke bedre forstod betydningen av aa ha Jesus hos seg. Men la oss heller spørre oss selv om vi staar saa mye høyere enn disse menn og kvinner. Hva er de aller fleste mennesker opptatt med, du som er medlem av Kristi kirke, hva er din største interesse? Er det HVA du skal ete og drikke og klea deg med? Og hvilken bønn ber vi oftest og mest inntrengende? Er det ikke: "Gi oss idag vaart daglige brød"? Og alt det som kommer inn under den.

Sant nok, Jesus har selv lært oss aa be den bønn, men han har satt den midt i seks andre som alle vedkommer vaart sjæleliv paa en eller annen maate. Vi mennsker er tilbøyelig til aa be den fjerde bønn seks ganger for hver en av de andre. Men da blir forholdet galt. Og vi kommer i et galt forhold til Jesus ogsaa ved det, for da gjør ogsaa vi ham til en matkonge. Han forteller oss i teksten at vi saa trygt kan omtale alle disse matspørsmaalene for ham. Han klarte det i ødemarken for de fem tusen. Han greier det for den enkelte av oss idag. "... han visste selv hva han ville gjøre,"—dengang, og han vet det ... Men det han først og framst vil være for oss naar han gaar barmhjertighetens vei med oss, det er: konge over vaare tanker, vaare ord og vaare gjerninger — konge over hele vaart liv.

La oss ikke bli saa travelt opptatt med den jordiske kamp for tilværelsen, at vaar sjæl sultefødes. "Hva gagnar det et menneske om han vinner den ganske verden, men tar skade paa sin sjæl?"

Jesus er det livsens brød som Gud sendte til verden for aa gi oss livet. Saa la ham da faa lov til aa gi deg det!

Du som har deg selv meg givet,
La i deg meg elske livet,
Saa for deg kun hjertet banker,
Saa kunn du i mine tanker

FRA EN SNARTUR TIL CANADA

Prince Albert er en kjent og kjær plass, ti vi bodde der to aar mens vi var i Canada. Vi har mange baade lyse og mørke minner fra vort opphold der. Der var megen skydom iblandt arbeiderbefolkningen der paa grunn av vannet. Nervefeber var allminnelig og tillige var der mange som kom til skade ved sagmøllene eller i skogen. En dag da jeg kom opp til hospitalet for at gaa min runde iblandt de skye og lidende, blev en ung gutt bragt inn fra skogen. Han hadde brukket et ben. Jeg fikk bare saavidt tale med ham og fikk rede paa hvorledes det hadde gaatt til. Han var nykommer fra Norge og hørte til ute i et av de settlementer, hvor jeg hadde mitt arbeide. Doktorerne stod ferdige og ventet paa at han skulle bli ført inn i operasjonsrummet, og jeg sa til ham, at jeg ville besøke ham i morgen. Han smilte til mig, og saa blev døren til operasjonsrummet lukket.

Neste morgen da jeg kom opp for at se til ham, blev det mig fortalt, at da de begynte at stelle med foten fikk han et krampeanfoll og døde i et øieblikk. Det var et saadant slag for mig at jeg visste ikke hvad jeg skulle gjøre. Jeg maatte underrette hans far om det inntrufne. Hans mor var i Norge. Det blev ikke noe annet enn at vi matte ha begravelse, og han blev gravlagt paa Saron's menighets gravplass. Det var en meget trist hendelse.

Det falt i min lod at vandre meget om iblandt de syke og lidende mens jeg arbeidet som prest i Prince Albert. Der blev litt efter litt strengere regler, saa folk kunne ikke bruke vannet fra Saskatchewan-elven uten at koke det, og det blev straks en stor forandring. Nu er hele byen forsynet med godt, rent vann, og sundhetstilstanden er derfor utmerket.

Jeg fikk denne gang anledning til at besøke tæringshospitalet, der er bygget paa nordsiden av Saskatchewan-elven, rett inne i furuskogen. Det er et ypperlig anlegg. Der er plass for en mengde syke, og det saa ut til at alle værelser var opptatt. Der var en avdeling for barn, og da vi gikk igjennem den, la vi merke til at det var utelukkende indianerbarn i denne avdeling. Indianerne lider svært meget av tuberkulose. Der gjøres nu alt hvad der kan gjøres for at hjelpe dem til at overkomme denne fryktede sykdom.

Der var mange som hadde tjent i armeen der nu maatte oppholde sig der, da de under sin tjeneste hadde paadratt sig denne sykdom. I blandt disse var en sønn av min hustrus bror. Han hadde dog godt haap om at bli frisk igjen.

Her ved dette hospital har vor kirke et stort arbeide, og det er iblandt disse syke at man ofte kan faa se de største frukter.

Vi skulle imidlertid til Birch Hills, som ligger ca. 30 mil øst fra Prince Albert. Dette er en liten trivelig by med noksaa mange norske folk. I sydvest har vi et stort norsk settlement med to lutherske menigheter, og i byen har vi en menighet, og det er her presten bor.

De fire siste aar vi var i Canada bodde vi i denne by. Der blev nemlig bygget prestebolig for oss, og denne har tjent opp til denne tid, men nu har disse menigheter bygget en ny prestegaard. Den var ikke helt ferdig da jeg var der, men det var tanken at fremskynde arbeidet saa meget at de kunne flytte inn i høst. Den blir helt moderne, og den er bygget godt og solid. Den nye vakre kirke og preste-

Er den dype sammenheng.—Amen.
H. Arnholt Strand.

bolig staar nu side om side, og det er et vakkert vidnesbyrd om samhold, og at folket er villig til at ofre noe for Guds sak. Pastor Jacob Stolee betjener nu dette kall, og han gjør et godt arbeide iblandt vort folk i disse menigheter. Hans bror, misjonær Stolee, var nettop paa besøk der da jeg oppholdt mig i Birch Hills.

Dette var altsaa mitt siste kall i Canada, og det var derfor selvsaagt at jeg maatte preke for disse folk den søndag jeg var der oppe. Det var ordnet slik at der skulle være en fellesgudstjeneste paa søndag formiddag i Saron kirken for Bethania og Saron menigheter.

Kirken i Saron menighet er ganske rummelig, men denne dag, da folk var kommet ogsaa fra Bethania menighet, og da der enda til var noen fra Prince Albert, da var kirken vel fylt. Det var noksaa underlig at staa foran denne forsamling, hvor jeg hadde tjent som prest omtrent den hele tid da jeg var i Canada. Der var nok en del av de gamle pionerer tilstede. De var blitt graa nu og alderen hadde satt sine merker paa dem, men den største del av forsamlingen var børn og børnebørn av de gamle pionerer. De som jeg hadde undervist og konfirmert var nu de ledende i menigheten, og de som jeg hadde døpt var alle voksne, og de fleste hadde sine egne familier.

De eldre hadde bedt om at denne gudstjeneste maatte være paa norsk. De ville faa leve opp igjen de gamle dager, da salmesang og Guds ords forkyndelse var paa morsmaalet.

Der var nok en og annen av de unge som ikke kunne følge med, men denne gang skulle de eldre faa sitt ønske oppfylt.

Da gudstjenesten var over blev alle innbudt til lunsj i kirkens undersal. Vi fikk nu anledning til at hilse paa gamle og unge, og det var riktig en opplevelse at faa baade se og snakke med disse mange gamle venner fra pionerdagene. Ed. Mikkelsen, der hadde vært med fra gamle tider, førte ordet og saa noen gode ord til oppmuntring for den som var paa dette besøk, og det blev ikke bare med ord, men ogsaa en vakker gave til minne om denne sammenkomst.

Det var svært hyggelig, men det var ogsaa litt vemodig; ti ute paa kirkegaarden hvilte de fleste av de gamle pionerer. Jeg maatte tenke paa den dag, da vi skulle begynne at rydde opp landet for kirke og kirkegaard. Det var en vakker vaardag. Alle nybyggerne hadde samlet sig der hvor nu kirkegaarden ligger. Der var megen brusk og en del skog, og denne maatte vekk for at skaffe plass til kirkegaard og kirkehus.

Vi stod der og talte sammen og saa bortover dette stykke land, som vi hadde mottatt av regjeringen for kirkeplass. Plutselig sier gamle Ole Kvale: "Ja, nu begynner vi," og saa hugg han det første hugg, og dermed var rydningen av dette stykke land begynt.

Jeg maatte rundt og se paa gravstenen. De var alle kjente navn, og jeg husket dem saa godt fra den tid da vi hadde faatt oss opp et lite gudshus paa dette stykke land. Det saa ut som et lite skolehus. Det var tarvelige benke at sitte paa, men der satt de trofast søndag efter søndag, og alltid var det fullt hus. Jeg har noen av mine beste minner fra dette lille kirkehus, som ennu staar der ved siden av den nye, prektige kirke.

Der har vært forkynt meget Guds ord i denne menighet i disse 43 aar. Det første kretsmøte i Saskatchewan blev holdt i denne menighet, og i den lille kirke. Siden da der blev ny kirke har det vært mange store møter og

Religion Uten Hjerte

Hvad vil det si at ha en religion uten hjerte? Det svarer Gud paa gjennom profeten: "... dette folk holder sig nær til mig med sin mund og ærer mig med sine leber, men holder sit hjerte langt borte fra mig." Es. 29, 13.

Om en av kongene i Israel staar det at "han gjorde hvad ret var i Herrens ine, men ikke med helt hjerte." 2 Krøn. 25, 2.

Dette er hykleriets synd. Med munden og med det ytre liv æres Gud, men i hjertets verden er han ukjent.

Religion uten hjerte! Noe skrekkeligere kan neppe tenkes. Og vi hører at Gud harmes over en slik gudsdyrkelse.

"Kom ikke mer frem med tomt matoffer! Det er mig en vederstyggelig røkelse. Nymaane og sabbat, festlig forsamling—jeg taaler ikke høitid og uret sammen. Eders nymaaner og fester hater min sjæl, de er blit mig en byrde. Jeg er trett av at bære dem." Es. 1, 13-14.

La os idag spørre os selv: Er min religion uten hjerte? Er det mer en vanesak end en hjertesak, naar jeg ber? Tar jeg Guds ord til hjertet naar jeg leser det, eller leser jeg for at tilfredsstille Gud? Er det en hjertesak, naar jeg ber for andre mennesker? Kjender jeg noe til Kristi lidelses samfund med tanken paa de mange som gaar bort fra Gud, eller ber jeg fordi det skal saa være?

Aa—det som den synkende slekt trenger idag, det er kristne, som er grepet av tidens nød, og som i Kristi aand og kraft bringer budskap fra den levende Gud. Et budskap baade om tidens synd og om den sande lægedom som bare Kristus kan gi. Salmistens bøn høver for os alle:

"Gud, skap i mig et rent hjerte, og forny en stadig aand indeni mig!" Salme 51, 12.

—Johannes Daasvand.

sammenkomster. Disse folk har hatt en særskilt besøkestid, og det er at haape at det har baaret frukt og vil bære frukt for evigheten.

I de aar jeg virket der hadde jeg en stor hjelp i et par legmenn. Det var Ole Kvale og Andreas Hagen. De hadde vært med at stifte det Lutherske Brodersamfund i Staterne, men nu da de kom der opp, sa de med en gang da vi begynte arbeidet, at de ville staa med oss, og de fikk virke til stor velsignelse til sin død.

Der var ogsaa en annen legmann som begynte at ta flittig del med vidnesbyrd og bønn, men han fikk en kort arbeidsdag, da han ganske snart efter sinn ankomst blev syk og døde. Det var Bernt Nodeland. Hans hustru er nylig død, men flere av barna lever der i dette settlement. En dattersønn studerer nu til prest ved vor presteskole i Saskatoon.

Skulle jeg begynne at regne opp alle de snille folk vi hadde i dette strøk, ville det bli en lang historie, men det gaar ikek an.

Søndag aften preket jeg i kirken i Birch Hills, og der var det ogsaa paa norsk. Av de gamle pionerer var der ikke mange den kveld. Det var min bror og hans hustru samt Mr. og Mrs. Nils Swanson. Disse siste hadde skjenket en vakker kirkeklokke til menigheten. Den holder nu paa at kalle paa gammel og ung mest dog paa sjelen trett og tung syk for den evige hvile. Her var de ogsaa med og ydet en gave til den besøkende.

Neste gang skal jeg fortelle litt om en tur sammen med Nils Dahl, der er gift med datter av min bror, for at besøke noen av de gamle som ikke kunne komme ut til vore møter.

—S. J. Njaa.

Another Viewpoint

Mr. G. Loken in a recent issue of "The Shepherd", gives a very discouraging description of the Outlook College location: "Off the 'main drag', on wind-swept prairie, in a desert place on the out-skirts of a small town." Maybe so. Much depends on the view-point. When the site was chosen, away back in 1912, it was partly selected on account of nice location on the banks of the broad South Saskatchewan river, beautifully tree-clad along its banks and more particularly below the college site and the Town of Outlook. Further selected for its fine vistas of the river and the wide river slope, north, south and west. And still further for its proximity to one of the nicest little prairie towns in Saskatchewan, a division point of the C. P. R., with the different trades and professions well represented. Prairie landscapes in winter may look desolate to most, and still—I don't know. There is beauty even then: The wide expanse of pure white, dotted here and there with groves and dark farm buildings, with sun-glints reflected from windows and a bright sky over-head. And at times made a veritable fairy-land, when hoar-frost covers every tree and branch and twig.

I have seen beautiful Maridal, near Oslo, in winter garb. Other beauty spots in my native land as well. Superb scenes, formed by Our Lord's finger. Lakes and river-sides and farm-lands in frames of majestic, dark pines and leaf-less birches, beautiful indeed, but creating more of a sombre effect on the mind than does the wide vision of prairie landscape.

—C. J. Arneson, Outlook, Sask.



Mrs. Anne (K. K.) Lyseng,
Armena, Alta.

"The Scandia congregation of Armena, Alberta, suffered a distinct loss in the passing of one of its pioneers Mrs. Anne (K. K.) Lyseng, 85 years of age, on November 7th last. Mrs. Lyseng, with her husband's family came from North Dakota and settled on their farm home in the Armena district in 1902 where she lived until her death. She was a charter member of the Ladies' Aid, and was honored in 1942 by a Life Membership Certificate, along with five other charter members. She was a sincere Christian, her devotion to her church and the cause of missions was secondary only to her love and devotion to her home and family. An impressive funeral service was conducted at the Scandia Church on the afternoon of Nov. 11, at which all the living members of the family of the deceased were present, and our pastor, Rev. R. O. Olson, officiating, together with Rev. A. Solheim, son-in-law of Mrs. Lyseng, bring a very impressive greeting on behalf of the family.

The daughters are: Mrs. A. Solheim, of Vancouver, B.C.; Mrs. Edward Hoyme of Camrose, Alta.; Mrs. Richard Thompson of Calgary, Alta.;

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

Challenging Service

There is a desire in the heart of youth to find the place in life which will give them satisfaction and happiness. Many do not find that they seek because self stands in the way of a God-directed life. The greatest satisfaction and the greatest happiness is found only as one lays self on His altar and Christ is permitted to guide that life into channels of unselfish service, service motivated by His love. "Only one life, 'twill soon be past, Only what's done for Christ will last." God has endowed women with special gifts for a service of love, and the world of today needs the manifestation of His power and love as never before. When the life of a young Christian woman is thus linked up with Christ in self-surrender, it follows that she will ask, "Lord, what wilt Thou have me to do?"

One of His answers would be, "Bear ye one another's burdens, and so fulfill the law of Christ." Christ, our great burden-bearer, is looking to His servants to take up this great work. If we "lift up our eyes" we will see more burdens to be lifted than ever before in the history of mankind. By lifting the earthly burdens, opportunity is often given to life their spiritual burdens.

The diaconate is a field of service offered by the Church, where women can find untold opportunities to manifest His power and love in works of mercy. The scope of the work is as great as the needs and burdens of mankind.

In order to become most effective in His service, preparation should begin in early life. It cannot begin more effectively than in the Christian home, where love and obedience have been emphasized and opportunities have been given for Christian growth and fellowship. This early training often leads to a desire to enter full-time Christian service, of which the diaconate is one of the fields.

Young women who are called into the diaconate should also be given every opportunity that our Church offers today in Christian higher education to prepare them for effective service in the Church.

Those who have yielded their hearts to the Lord, consecrated their lives to Him, and had their talents trained for His service, are ready to meet the challenge and opportunities which Christ, our great burden-bearer, offers them.

—Marie Rorem in 'Lutheran Herald' At the request of our District Deaconess Secretary, Mrs. Laura Brown, the above article is reprinted here from the Lutheran Herald. It was also requested that a picture of Sister Marie be in this issue but one could not be obtained on such short notice. It is hoped that can be done at some future date.

Home Missions

March is the month for studying 'Home Missions'. At your March meeting ask your Missions Secretary to conduct a period in which is presented the real needs and opportunities of mission activities. All of us must be on the alert to bring into the fold new people who come into the community; to invite the unchurched and indifferent to attend services and take part in the work of our Church. The following article fits well with our Home Mission thoughts.

"From the rural church comes one complaint above all others—"our best members are leaving us." In spite of a remarkable optimism on the part of the people to believe that "another year will bring rain; next year we'll have crops," numbers of them are abandoning farming and obtaining other work. Thus the people who remain in the rural parishes

are suffering not alone the loss of farm income, but the loss of the fellowship of Christians with whom they have worshipped and worked in years past.

In one such parish the members of the Ladies' Aid had assembled for an afternoon of sewing and fellowship. Following the usual exchange of greetings Mrs. Hanson began conversation by saying, "I hardly know why we're preparing to have a Bazaar next fall with our President gone, Jensens moving away, and you folks planning to leave us too, Mrs. Hesby. I don't know what's going to happen to our congregation if this continues." "It does seem as though we couldn't go on, at least not as we have in the past," said Mrs. Olson.

"Of course we will miss those who have gone," prompted kind but ever enthusiastic Grandma Erickson, "but I'm afraid we have been so satisfied with our membership that we have failed in one of our Lord's commands to 'invite them all to come in.' Last week Mr. Erickson took me over to call on Mrs. Weissner. We had such a fine visit, but then on Sunday when Pastor Munson said in his sermon that we should be missionaries to our neighbors, the thought suddenly came to me that I had not asked Weissners to come to Church. I could not rest until we went back, and from the pleasant way in which they responded to my invitation I feel sure they will be in church next Sunday."

"That sermon set me thinking too," exclaimed Mrs. Marsh. "I thought of another family that might come if we made them feel welcome, and then I began wondering why we had not asked them before." "Shouldn't everybody know he would be welcome at church without our going to him with an invitation?" queried Mrs. Olson energetically. "Well, I suppose some people feel more like coming if they are given a little encouragement," answered Mrs. Baker. "John says there is a new family coming to live on the Jensen place; we must remember them too." "If it is a matter of inviting folks and showing interest in them, we can all do that," responded another, "and I think we should pray for God's guidance and thank Him for the Word that made us see our duty as Christians. But now I see our pastor has come in and has heard us talking. Pastor Munson, you always have something encouraging to say to us; will you offer your suggestions?"

Pastor Munson spoke slowly, "I must confess that for some time I have feared for the welfare of our congregation, but not alone because of conditions and the loss of faithful members, hard as that is, but because of the disheartening spirit which seemed to be taking possession of us and reflecting in the work of the congregation. Now it is with great joy in my heart and with thankfulness to God that I hear you have acquired a new vision of work yet to be done in our community. We read in Proverbs, 'Where there is no vision the people perish.' With this vision—this vision of winning souls for Christ—you will meet the greatest challenge that can come to us: the challenge so to live that all with whom we come in contact will be inspired to love and serve the Lord Jesus Christ." —Mrs. O. M. Skindrud.

Canada District Convention is being held in Saskatoon, July 3rd to 6th, 1947. The WMF will also hold their District Convention at the same time. Plan now to attend, and pray much for this meeting.

Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do.—Mencius.

"Blessed are they that mourn, for they shall be comforted." Matt. 5:4.

No doubt the first thought brought to mind by these words is that of a funeral and those who mourn the death of a loved one. That is not the meaning of the word **mourn** in this passage. However, we do believe that there is a special blessing that comes to Christians who sorrow over the death of a loved one who has died in faith in Jesus Christ. This Beatitude, the second, however is addressed to those who mourn over sin and the consequences of sin. The term **they that mourn** is general and includes every wrong done us as well as every painful consequence of our own wrong doing. It is almost self evident that this mourning is not like that of the world which howls loud enough when its sins find it out. Human reason cannot comprehend how man can be blessed in the midst of great and manifold afflictions. Yet that is what Jesus says here; and it is true in the life of His believing followers. While the unbelieving world laughs and unconcernedly runs its gay round of pleasures, His Christians mourn. They mourn over their sinful weakness. They mourn when they see how the Holy Name of their God is blasphemed by so many, His saving Word despised and rejected, His holy Christian Church maligned and oppressed. They mourn when they see many of their fellow-men whose immortal souls have been redeemed by the death of Christ, serving the devil in all manner of sin. But in the midst of this sad and deep mourning they are not left comfortless. Isaiah 43:1-3 "Fear not: for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." There is a false as well as a true mourning. It is possible to be discontented with the world but to lack the courage of faith which makes our discontent fruitful of reform. It is possible to be discontented with ourselves and yet never to make our confession so simply and humbly to God, our Father, as to get the joy which comes from being forgiven. Our discontent is pride, not the humility of true sorrow. It will not be comforted, will not thankfully take the divine offer of forgiveness. The false sorrow is bitter, impatient, hard, full of fruitless grief. But that sorrow which "worketh repentance unto stable salvation" is obedient, approachable, humble, amiable, gentle and patient, inasmuch as it comes down from the love of God and inspired with the desire for perfection, gives itself over unconsciously to all pain of body and contrition of spirit.

—WMF Program Series

Mrs. Thomas Thomas of Calgary, Alta. The pallbearers were the six sons, Nils, Carl, Edward, Anders, George, and Robert, all of the Armena district. Mrs. Lyseng had forty-seven grandchildren, and thirty-one great-grandchildren. Together with a large number of memorials given by friends and relatives to various organizations of our Church and its work, a gift of one thousand dollars was ear-marked to be given to the Norwegian Lutheran Church of Canada. May God not only bless her memory, but also all those, who together with her, remember Christ and His Church with their gifts." —R. O. O.

The superior man is firm in the right way, and not merely firm.

—Confucius.